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# REVOLT

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### Religion in Danger?

Ever since the beginning of humanity whether it is from ape or stone, there must have been differences of opinion between man and man. And naturally there should have been as many opinions in the world as there were human beings. This generalisation is not only applicable to the past, but it holds good even now. Differences of opinion, for the most part, exist not about points of fact, but always about the interpretations of the individual. For example, there is the common commodity commonly called common-sense which determines by the perception of the senses that a stone is a stone, and nothing else. Individuals may disagree as to the use of the material, and everyone has the liberty to hold a different opinion as to the use of the stone, until he is convinced of his error. But if the individual takes the liberty of calling a stone, something else, and if he sticks to it with a firm resolve, then he is generally called by his neighbours, a mad man. If he invokes the help of god in his protest against the opinions of his neighbours, he finds himself within the four walls of a dark room.

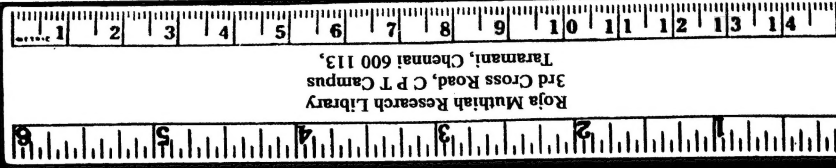
That is just the case that we are experiencing today in the so-called cultured world of the 20th century. Common-sense tells every man or woman that religion is not any commodity dropped from the high heavens. It tells that religion is merely a code of laws enacted by a certain community of human beings, for the purpose of leading a peaceful life in this mundane world. This is a point of fact which every school-boy knows, and a fact over which differences of opinion ought not to exist, as far as people claim to be six-sensed animals. If under any

circumstances, an individual disagrees as to the human origin of religion, he is set down either as a fool or as a hypocrite. Granting this, then, as an indisputable fact, religious differences and opinions spring from the respective capacities of the individual's understanding and interpretation. And Aristotle has wisely observed that man is a warlike animal. And the animal takes religion also as one of the reasons to war with his kind, which itself goes to prove that since the Merciful God could not have created such diversifying religions, and thus set up creations one against the other.

The "cultured world", and especially our country which is world-famous for its "ancient enlightening civilization," raises a loud cry, of "religion in danger" in this "advanced age." And there is an enormous waste of the precious time in the short span of human life, over this futile cry. Human energy has to be spent upon these irresponsible, and havoc-working elements, who cry "religion in danger." History tells us that many religions have died a premature death, and experience also tells us that many are dying little by little, which again goes to prove that religion is only man-made. Other religions of the world except ours are rapidly changing to suit the present-day culture and civilization. The speedy progress of humanity cannot be checked by means of any rigid commandments of religion. And the world has realised in recent years that religion is the opium of life. That is the reason why the tendency of the people is rather towards the abolition of religions than rigid adherence to them.

The condition in India is however quite different. Here is a religion, whose name is not found in any of the so-called religious books of the "Hindus" and whose sole credit lies in its undeterminable origin and time. But many of its followers say that the Vedas is the authority for their religion. The Vedas is again, hypocritically said to be written in a language delivered by the Almighty himself.

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It is supposed to be written in an unspoken dead language, which should be heard and read only by a divine-descended population of 3 % of the "Hindus." 97 % of the population are given the appellation of "Sudras," which means "either slaves or sons of Brahmins' concubines. If these "Sudras" make bold to read the Vedas, their tongues are to be cut off; if they hear the Vedas, their ears are to be filled with molten lead; if they keep any portion of the Vedas in their heart (?), their hearts are to be blown. But happily under the present Raj, Max Mullers have defied the orders, and their tongues are safe! We can understand something if the *Brahmins* cry that "Hinduism is in danger." For it is an accepted fact that Hinduism is nothing but pure, unsullied Brahminism. All the definitions of Hinduism tell the same truth. And the actual working of the religion corroborates the statement. But what we fail to understand is, the reasons for the Non-Brahmins' cry of "religion in danger." Let the Non-Brahmins pause for a moment and think leisurely what is their position in Hinduism. Let them not blindly follow the footsteps of the "*bhoo-suras*." Let them clearly understand what is the bedrock upon which Hinduism is built. It is also to be noted that all other minor religions, in India, whether it is Saivism, Vaishnavism, or any Ism, are the offshoots of Brahminism (Hinduism.) This is an irrefutable truth which can be justified by the non-existence of authoritative texts without the influence of Brahminism. And no one can deny that Brahminism is founded on Varnashrama Dharma, which has divided our people into four castes, Brahmin, Kshatriya, Vaisya and Sudra. The second and the third kinds are said to have disappeared before the "Kaliyuga" and the first and the last alone are said to exist now. The first is the face-born, and the last is the "feet-born." The latter, in its turn, is again divided into thousands of sub-castes, each fighting for its superiority of birth. Thus we see that Varnashrama, the basis of Hinduism is the real cause of the multifarious divisions into which 97 % of the population have been shattered.

Now we ask, whose religion is in danger? If the present-day civilization threatens Hinduism with destruction, what does it matter to those who are denied any privilege in the same religion? It has become the fashion of orthodoxy to raise the cry of "religion in danger," whenever any attempt is made to introduce reforms in society; and our people also quite unwittingly join the chorus without knowing that they are bringing down ruin upon themselves. The "*bhoo-suras*," raise this cry only when their interests are at stake. When it is a question of all people using temples, tanks, roads and other public resorts, or stopping all rites and ceremonials, or doing away with the caste system, then 'religion is certainly in danger.' But on the other hand,

if it is a matter of the Brahmins sailing to foreign lands, or learning a "mlecha" for the or sending girls to schools and colleges, or serving under a "heathen," then there is no danger for religion. It is only the fashion of the times.

We are pained to see that our people do not realise their situation. The "salt of the land" is notorious for its mud-slinging practices, and it has a glorious record behind it of having destroyed Buddhism in the land of its birth. It has a brilliant record of hypocrisy of having defeated the attempts of many social reformers in introducing innovations in religion and society. The slogan of "Religion in Danger" has stood them in good stead in their heartless endeavours. And we are sorry to note that history is repeating itself. Jainism, Buddhism, and other reformed religions received a severe blow at the hands of the Brahmins, for the mere fault of levelling up the Castes. It is enough if there is an aim at the destruction of Varnashrama. The ire of the face-born is roused, and there is the inevitable cry of "religion in danger." For, it is the only nourishment upon which Brahminism lives. When once it is destroyed, woe unto the 3%! That is the reason why caste has corroded even into Christianity in India. Evidently, there is the symptom of the beginning of its ruin also.

If India still allows itself to be carried away by the canine qualities of orthodoxy, there is no salvation in the near future. Unless we make use of the foreign Raj to establish a new order of things, conducive to the formation of a healthier society both mentally and physically, we are sure to be trodden underneath the iron heels of orthodoxy, when Swaraj, or the Raj of the "Suttee" and "impotent" comes into being. We desire to warn our people of the impending danger of lending ears to the cry of "religion in danger." Will the people wake up to this requish rignmarole?

## HOSTELS FOR DEPRESSED CLASSES.

A recurring grant of Rs. 2,100 per annum, it is understood, has been sanctioned towards the cost of maintenance of a hostel for the depressed classes at Salem, subject to the condition that preference in the admission of pupils to the hostel is given to those outside Salem Town.

The Government have also sanctioned an increased grant, not exceeding Rs. 5,000, to the Hindu Depressed Classes Mission Society, Guntur, towards the cost of maintaining the school and the boarding house, under its charge, subject to the condition that 10% boarders are maintained in the institution.



## Panditji's Propaganda.

(By Mr. K. M. Balasubramanian.)

Ever since the learned Pandit Malaviya set his foot on the South Indian soil, he has been most vociferously proclaiming from the raised daises the untold advantages of our time-worn caste system and its impossibility of destruction at any time in the future. Evidently he is engaged in the vain task of turning down the surging tide of organised opposition to this most appalling and suicidal system of 'caste' carried on throughout the length and breadth of this part of the Peninsula. Undoubtedly he is the best fitted person for bolstering up the fast tottering edifice of this antiquated 'caste-system', but alas, even a Pandit Malaviya is incapable of that.

In his recent speech delivered on the 9th May at the Cottage S. N. D. P. Conference, the Panditji is reported to have said that "the idea of destroying caste was an idle one". I fear the learned lecturer is "born a century too late". Caste is strangled with untold wonder and confusion by the altogether antiquated ideas and opinions of the Panditji. As well may he declare that his poster in the Assembly "the idea of abolishing child marriage is an idle one". Caste is a dead and colonised relic of this country. It is a relic of a many and too potent a superstition to be away with eyes to see. The Panditji is reported to have for long been criticised and vilified and the consensus of the opinion of the immartial cities and enlightened citizens has been the destruction of this deadly engine of injustices and tyranny. Socially, economically and politically the caste system is the greatest obstacle in the way of our nation's progress. Mr. Batterjee remarks that "it (caste) dwarfs individual genius, kills initiative, and enterprise and hampers growth and progress." Further "a rigid caste system is antagonistic to progress."

The social and political effects are equally harmful, though the Panditji complacently refers to the past achievements of this caste system. Says he: "caste-system existed in India when India was at the zenith of civilization and power." But the Panditji assumes what ought to be proved. Was the caste-system alone, or for that matter was it even chiefly responsible for the past glories of our country? Granting it was, does it follow that it may conduce to our future greatness? With equally good logic might he assert that 'early marriage', 'sutti' and the 'woeful widowhood' existed when India was at her zenith of power and prestige. May be, but "old order changeth yielding place to new; And God fulfils himself in many ways, (2) *let one good custom should corrupt the world*".

Indeed one is induced to wonder what Pandit Malaviya and men of his way of thinking

mean by *caste*. If by 'caste-system they mean, (and methinks they cannot mean anything else) a professional division of the society, then ill is spent all their energy; for their eloquent defence of caste comes too late. All those erstwhile impenetrable barriers have been broken down and the former water-tight compartments the community has been divided into, have been completely blown up. But what generally obtains at present here, in our parts at any rate, under the aegis of this shadow of the caste is a meaningless and inequitable difference between one set of people and another. It is this difference we seek and sedulously attempt to eradicate and surely none can ever checkmate us in this sacred duty of killing the "killing-canker".

To conclude, if the Panditji by his enthusiastic defence on the platforms defends 'caste-system' as it obtains at present, then surely, his is a voice in the wilderness. The demolition of 'caste' is one of the programmes in the national renaissance and reconstruction and the Indian National Social Conference of 1928 presided over by Mr. Jayakar too has passed a resolution in favour of abolishing it. It has sanctioned inter-dining and inter-marriage and equality amongst Hindus, all of which when accomplished would divest the caste-system of its true significance. But if it is that 'caste-system' and signifies anything else, well may the Panditji plead for its retention and we wish him all success in his attempt. But it is too much to expect from a man who, while advocating temple-entry, rather sarcastically remarks: "It might be that there are certain rules in certain temples not to admit certain people beyond certain places. I can quite understand it and in such places these rules should be very clearly laid and made known to all so that there could be no complaint." Very characteristic of the Panditji indeed! What in the name of equity, does he mean by 'certain class' of people? If birth, as he himself declares, is no index of a man's character and if a Brahmin who is bad, is a 'sudra' as the Panditji himself duels after quoting Vedavyasa, would he admit every Tom, Jack and Harry with a thread on him into the Sanctum Sanctorum, however bad he may be and forbid the entrance of a 'sudra' who is good? Well, we can only warn the Panditji that all the meaningless and mouth-filling redomontade cannot be swallowed, at any rate by us, the Non-Brahmins however much he may be hailed by the microscopic minority of this presidency. His unflinching advocacy of temple-entry on the one hand and the eloquent defence of the caste system on the other, the two diametrically opposite things can only go to show us the Pandit in his native, true, brahminic colour "Delenda est 'caste'".

## Poverty and Birth Control.

(By B. G.)

The need for birth control especially in a country like India, is an accepted factor and what is wanted now is a vigorous propaganda among the masses on the healthier ways and means of reducing birth.

Of all the evils which oppress mankind, poverty is said to be the most appalling. Pestilences last their appointed season, and then leave us, but poverty the grim tyrant of our race, abides with us through all ages and in all circumstances. For every victim that war and pestilence have slain, poverty has slain millions and not slain alone, but first condemned them to drag through a life of bondage and degradation. An eminent western writer, writing on the conditions of Indian workers, says: "the want of food and of leisure everywhere is plunging the great race in an abyss of misery and degradation. It is this universal prevalence and constant continuance of poverty, which have in a great measure accustomed men to its evils and prevented them from their sufficiently feeling or having any hope of even escaping them. Unacquainted with its causes, man thinks it an absolutely inevitable evil."

Life of the working classes is worse than that of the beasts of burden. They toil unremittingly for ten or twelve hours a day at a laborious, monotonous and in many cases a deadly occupation; and without any hope of advancement. Of personal interest in the success of the work they are engaged in. At night these jaded ponies are too tired to permit their enjoyment of the few leisure hours, and the morn wakens them to the same dreary day of ceaseless toil. Thus have the poor to toil on as long as their strength permits. At last some organ gives way, the legs, the eyes, or the hands and the unfortunate sufferer is thrown out of work, and sent to the hospital, while his wife and family are reduced to the brink of starvation. Often the man rendered desperate by his hopeless position, plunges into drink and gives himself over to ruin. The cause for this state of affairs is said to be the constant tendency in all animated life to increase beyond the nourishment prepared for it.

Plants and animals, both of them are impelled by a powerful instinct to increase their species and this instinct is not interrupted by any difficulty in providing for their offsprings. By the law of nature which makes food necessary for the life of man, it can never actually increase beyond the lowest nourishment capable of supporting him. Hence a strong check on population such as by celibacy, sterility, and premature death must be in operation. Checks on population are said to be of three kinds, viz "moral restraint, vice and misery." Moral restraint, that

is, sexual abstinence is the only remedy for poverty and their evil effects. (Other remedies having been condemned as vices leading to misery). It is natural that every individual exercises his or her sexual functions during the period of sexual instinct. But abstinence and excess should both be avoided. Therefore it is the duty of every individual towards himself, society and the country, whatever be his or her station in life, to bring into the world only a very small number of children.

But here again the religion is responsible. The ordinance of Manu says, "By his son a man obtains victory over all people; by his son's son he enjoys immortality and afterwards by the son of his grandson he reaches the solar abode." Thus child birth in India being considered as a religious duty, preventive checks operate little. And the result is an overwhelming population over and above the supply of food materials, which consequently results in excessive poverty and the multiplication of beggars in millions. Efficient methods of birth control are the only means to save the situation. It will be a great service to the country if the so-called patriots take this matter in all seriousness and include this in their national programme.

## Malaviyaji's Last Trump Card.

(By Kirk)

Malaviyaji is almost finishing his Madras tour. The down-trodden people who are awakened to a sense of Self-respect have their hopes in him shattered. Yet Malaviyaji has got a strong faith in his orthodoxy and its efficacy in hypnotising the people to his creed. The Varnashramites of Madras are very much pleased with the achievements of the Pandit even though they put up a show of opposition to his seeming heterodoxy. They know that their game of disapproval of the Pandit's activities will give him some new adherents, Neo-Hindus, who shall in reality be recruits to the Varnashramite creed.

Malaviyaji's mission of anti-untouchability while keeping in tact the caste system is no new slogan. Bhai Paramanand and the other North Indian leaders who form the extreme wing of the Hindu Sabha and who have organised the "Jat Pat Todak Mandal", the society for breaking castes and creeds, know the real value of the Pandit's slogan. It is an apology for his ultra-orthodoxy in his advanced province.

In the south, the slogan of the Aryavarn cannot hold water. We know that the caste system itself is graded untouchability. Unapproachability and unseeability are parts of Dharma that find advocacy in revealed texts in the liberal Shastras and Puranas of the Pandit. The majority of the population is groaning under the dead weight of religious

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tyranny and hypocrisy. Whenever the people come to a realisation of their degradation, the scourge of the Brahmin is upon them.

The self-respect movement has enlightened the masses. The Brahmin high priests with Hindu religion and ethics can no longer enslave the souls of the masses. The cone of our society at the apex of which was the Brahmin and at the base the Pariah, is sure to turn upside down and the lotus-eaters at the apex are sure to crumble.

They are therefore doing all that lie in their power to avert such a calamity. Malaviyaji has not lost hopes in the powers of the Brahmin-spell of religion, even though his Varnashramite comrades at Madras are despondent. He goes about starting Hindu Mahasabhas wherever he sojourns; but their fate is already sealed. Pandit's activity in this direction is the last straw on the camel's back.

There is yet another aspect of religion-nationalism of Malaviyaji which is pregnant with grave danger, but which we are likely to ignore. It is his advocacy of Hindi as *lingua franca* in the place of Sanskrit, which, he says, can no longer be the common language.

The prime cause that led to the destruction of a strong, rational society and threw us into compartments of warring castes and creeds is clear as day-light to us. It was due to the hypnotisation of Sanscritic culture. When the South is making efforts to shake the dust of a Sanscritic culture off its feet, the demon is taking a new avatar and is threatening us with destruction, in the shape of Hindi. A brief survey of the Hindi movement as propagated by the Hindu Prachar Sabha will speak for itself.

The problem of a national language versus common language was already discussed in these columns and a strong case was put up against a national language. Even granting the necessity for a national language, let us see whether we can tolerate the movement, as it is.

The father of the Hindi movement, Mr. Gandhi, says that Hindi, in its national aspect includes its Urdu form. According to him, a synthesis of Sanscritised Hindi and Persianised Urdu would alone constitute the national language. As for the script to be employed in writing such a language he does not give a clear lead.

Now let us see as to what sort of a language that the Hindu Prachar Sabha is propagating and that which finds favour with Malaviyaji. Why does the Sabha advocate Sanscritised Hindi distinctly apart from Urdu? Why is the Sabha not only not in favour of this national form of Hindi but is absolutely anti-national? The reasons are obvious. The Sabha must find for their Hindi, recognition in the South Indian Universities, that have

already given a place for Urdu. We don't mind if they happen to be pro or anti national but we cannot put up with their pro-Hindi activities.

Let us take for instance the question of script. We once before drew the attention of the readers to the chaotic and unscientific nature of the Devanagari script, employed in writing Hindi. It is a colossal waste of time and energy to try to acquire a knowledge of about 566 characters it contains, consisting of vowels, consonants and their combinations. There are again five types of conjunct consonants which swell the above number with about 60 more. Such is the tyranny of this script. Even with a fair knowledge of this script, you cannot master the pronunciation of Hindi written in this script. This irregularity is of course due to the inevitable difficulty of adapting a script not suited to the genius of the language.

This is an age of enlightenment when thinking men are not favourably disposed even towards the Roman script in spite of its many advantages. It is a simple one consisting of only 26 characters. Most of the languages of the west are written in this script. A knowledge of the script will pave the way for the valuable acquisitions of art and science. Further it has the unique advantage of being printed and typewritten easily. Yet the world is for inventing a universal script, simple, easy and absolutely scientific. The Devanagari script with all its multiplicity, chaos and primitive barbarism is simply intolerable. Why should the Sabha then persist in its propagation of this script? It is a script in which Sanscrit is written. Let the readers draw their own conclusions!

Nationalism in Hindi is therefore a camouflage. It is a movement which ultimately aims at a cultural conquest of the south. The pronouncements of Mr. Gandhi and the activities of the Hindi Prachar Sabha, will sufficiently speak for themselves in favour of our conclusions.

Among the activities of the Sabha, the celebration of Tulsi Jayanti *ie*, the Birthday celebration of Tulsidas, the author of the Hindi Ramayana throughout the presidency is the most important. Examinations in Tulsi-Ramayana are also held every year. In a province where there is no Muslim Hindu antagonism and where the majority of the Mussalmans won't grudge the acquisition of the knowledge of either Hindustani or Urdu, we cannot easily swallow this piece of Ramayana propaganda that may not find favour with the Mussalmans, in the name of nationalism.

Mr. Gandhi opines that a majority of the Hindu population will have to go without a knowledge of Sanscrit, the language of religion. So they must have religion interpreted through Hindi. A Hindi propagandist must

also be an evangelist of Hinduism. The Ramayana of Tulsidas is the only book in Hindi that can interpret Hinduism to the masses. It is "a mine of Dharmas, a Symposium of morals." It is this book that inspired and still inspires Mr. Gandhi. He owes his Mahatmaship to two books in this world, the one being Tulsi-Ramayana and the other being Gita in Sanscrit.

For the information of the readers we give below some samples of Tulsidas morality and Dharma. The story of Bharata and his followers going to meet Rama in the forest is of course well known. Bharata, on his way to the forest was obliged to spend a night in the Ashram of the rishi known as Bharadwaj. Tulsidas, the moralist poet sings of the glory of the Rishi and his hospitality. The poet in his exuberant imagination would have his sage Bharadwaj to surround Bharata and his followers with all luxuries, with damsels of exquisite beauty, ready to pander to their lust. Morality worthy of the sages indeed!

This is a bit of Tulsi morality. Now we shall have a dose of his Dharma. This radical philosopher has got drastic views on Dharma. He has got an formidable faith in the rod, in religious matters. Persuasion has no place in his philosophy. In one of his "choupaies," he runs amock and cries out, "Drums, beasts, shudras, women, all these are entitled to be treated with the rod." Tulsidas-ki-jai!

Can a self-respecting nation tolerate such religion and morals interpreted through Hindi?

## Notes at Random.

### THE PASSING OF ISLAM.

Islam, like other great world religions, is feeling the draught of Rationalism. The *Times* has just published a special article on modern Turkey and the passing of Islam under Kemal Pasha. It contains this instructive passage.—

The Ottoman Empire was built and founded on religion. It was an Islamic empire grouped round the Sultan and Caliph. Its laws, its land tenure, its methods of work, its family life and the position of its women, its loyalties and its whole outlook, were based on religion. All this Mustapha Kemal has destroyed. His own religious beliefs are nebulous and do not restrain him. He has made an end of the Caliphate, driven out the dervishes and the mendicant orders, shut many mosques and shrines, and sequestered their lands to the State. The numbers of the *hojahs* and *imams* have been reduced, and they are treated with disrespect. Turkey is now a secular republic, and religious observances, though not forbidden, are actively discouraged.

### NATIONAL SECULAR SOCIETY.

The following are among the resolutions passed at the Annual Conference of the National Secular Society held at Victoria Hotel, Manchester on the 19th instant:—

(1) "This Conference instructs the Executive to take whatever steps lies in its power to organize a movement among teachers in favour of the abolition of religious teaching in State-supported schools."

(2) "This Conference calls upon all Free thinkers engaged in political and municipal work to do all that lies in their power to secure the complete separation of civil functions from religious ceremonies of all forms, and protest strongly against men and women who are elected to positions of civic trust as representatives of all citizens using their position and influence to advance purely sectarian interests."

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### ALL-KERALA HINDU CONFERENCE.

The following are among the resolutions passed at the All-Kerala Hindu Conference which met at Thirunavay:—

(1) "This Conference is strongly of opinion that the present evil customs of unapproachability and untouchability should be abolished, and appeals to Her Highness the Maharani Regent of Travancore and to His Highness the Maharaja of Cochin and to all leaders of orthodox opinion among Hindus to lend their guidance and support to bring about the change in Hindu societies which will not weaken but strengthen and promote Hindu Dharma."

(2) "This Conference is strongly of opinion that all Hindus who desire to have Darsan and to offer prayers to Deities in Hindu temples should have full freedom to do so, and earnestly appeals to the authorities of temples and the leaders of the orthodox community to help in bringing about the accomplishment of this object."

\* \* \*

### REMOVAL OF UNTOUCHABILITY.

The following resolution among others was passed at the Seventh Maharashtra Provincial Conference held at Bandra:—

This conference is of opinion that it is high time that practical steps are taken for the removal of untouchability which is a blot on Hinduism as commonly understood to-day and exhorts Hindus to take the following among other steps in that direction:—

1. Throwing open all public temples and wells for the so-called untouchables.
2. Throwing open all schools to the children of the so-called untouchables.
3. Encouraging the so-called untouchables to attend public meetings and other public functions and
4. Devising measures for their social and material betterment.



## Presidential Speech.

### TEMPLE-ENTRY CONFERENCE.

The following is the full text of the Presidential speech delivered (before Pandit Mahaviya) by Mr. M. Ramavarma Thampan, M. A., L. T., Retired Principal, Zamorin's College, Calicut, at the Temple-entry Conference held under the auspices of the S. N. Yogam at Kottayam:—

Revered Sir,

It is our singular good fortune to have you in our midst. We are engaged in a strenuous struggle on the question of Temple Entry. The vast crowd you see before you is but a tiny drop in the sea of suffering humanity. There are two classes of people that seek temple-entry. First there are the intelligentia who feel the insult of being asked to stand off by men to whom they have given points in schools and colleges, in public services and other human activities, on the score of a mere accident of birth. The other class of people are the vast majority who go to temples in the hope of having a *Darsan* of the image. Hard indeed is the heart of a man, if he has any, who could see unmoved these pious devotees being turned away by men who are in no way better than they, except perhaps in the matter of a mere accident of birth. These men have suffered more than men could suffer. We have realised that these inequalities are the result of castes. We cannot tolerate castes any longer. With castes even Swarajya seems to us undesirable if not impossible. Unfortunate is the lot of an Indian who could not see eye to eye with you, revered Panditji, and I find myself in that unfortunate situation. Your Madras speech gives us little hopes of converting you to our side in the matter of the abolition of caste. Yet we are determined to place before you our honest difficulties and seek your help and guidance in the solution of our problems.

Our unit of thought is a united India. We hope to see the day when, as the late Swami Vivekananda told us, every one of us could proclaim from house tops that every Indian is my brother; be he the Brahmin Indian, the Pariah Indian, the Christian Indian or the Muslim Indian, he is my brother. The ruling passion with us shall be a united political India, and no caste or creed shall ever stand between us and our goal. The various creeds and creeds we see around us are so many obstacles to the attainment of an independent India and it is our earnest hope to brush aside these cobwebs and establish a united Indian nationality.

Caste, as I understand it, had its origin in three principles, racial differences, local differences and vocational differences, all of which have ceased to operate today. Racial differences have died out by long residence in the

same environment. Sir Herbert Risley says, that different races living under the influences of the same environment are likely to be transformed into a similarity of features and of course also a similarity of mental structure. Racial differences, if they existed in Malabar at one time, have ceased to exist now. Local differences are no longer in evidence, thanks to the influences of the conveniences of civilization. As for vocational differences it is not difficult to see a Brahmin selling beer and an Ezhava engaging himself in saintly avocations. Thus castes exist today as a superstructure on crumbled, or no foundation. It is this caste system that we want to destroy, and build on its ruins, a noble Indian nationalism and patriotism.

Let us now view the condition of religions. Just as Hinduism absorbed Buddhism, it would have absorbed Islamism and Christianity but for the support of the sovereigns and foreign missions and the mistaken policy of Hinduism itself in not taking to proselytism. Now we would throw open the doors of the temples to all without reference to castes or creeds. This we consider, is necessary for uniting all the people of India. The Christian and the Muslim allow the Hindus to enter their temples. Why not extend the same privilege or courtesy to them in Hindu temples? To-day we are denying admission into our temples even to some classes of the Hindus themselves. This then is our position.

Revered Sir, you say we should not try to abolish castes but each caste people should be proud of their caste. You say that conversion to Hindu religion is necessary. We are sorry we do not find our way to reconcile these two statements. Suppose we convert a Christian or Muslim to Hinduism, into what caste shall we place him? If he be a Hindu convert to Christianity or Islam we may be told he could be placed in his former caste; but if he be a born Christian or Muslim into what caste shall we place him? Justice and fairness demand that he should be placed in the caste he likes. If so, why not allow one casteman to change his caste without the somersault of a religious conversion? If we allow this we strike at the root of caste basis, namely the accident of birth. So then, we could not keep caste and carry on conversion.

We welcome your idea of temple entry for all and conversion for all, but we are not able to follow your advice in the matter of keeping on caste. Again you ask us to work for a united India in all love and sympathy. Everyday occurrence tells us that it is impossible so long as the warring castes and creeds continue, and it is in our endeavour to reach our ideal of a united India that we wish to destroy caste. We could not for a moment fancy that the energy spent in destroying castes is illspent.



## Reviews.

(1) *A Study of Caste*.—This short book is written by Mr. P. Lakshmi Narasu, author of "The Essence of Buddhism." The author makes a critical study of the institution of caste and clearly shows how social reformers need not offer any constructive programme, and how their work in this sphere should necessarily be destructive. Though short in size, this book contains 160 pages of most useful informations about the influences of Brahminism and its baneful effects on society. The learned author has made a deep study of the Buddhistic tenets and has given elaborate accounts about the influence of other religions on Hinduism. His extensive knowledge of and deep penetration into other reformed religions obtaining at present stand him in good stead in the production of this excellent book. He advocates fearless revolt against the crippling disease of caste system and emphasises upon the immediate destruction of this social intolerance, which is eating the very vitals of our society. In his characteristically vigorous style, the author vehemently attacks Brahminism and condemns in unequivocal terms the ruinous results it has brought upon humanity. The writer has a forceful way of expression which not a little adds to his scholarly discussions. He has cited historical evidences for the origin of caste and the various forces that were set against it from time to time. Indeed, the author has done a great national service. In short, as far as the substance is concerned, the book leaves nothing to be desired. We only wish the book is divided into chapters in the next edition. The short size of the book specially makes it convenient to be carried with us at all times. It is an indispensable life-companion to all social reformers, and we specially recommend it to every English-knowing member of the Self-respect movement.

Price Rs. 1-8-0.

Copies can be had of:—Sri Siddhartha

Book Depot.

Champion Reef Post,

Kolar Gold Field.

(2) *The People's "Lajpatrai Number"*.—The Lajpatrai Number of *The People* is published in 64 pages, and priced at annas eight only. The number contains many photos of the departed leader, taken at various stages of his life. There are contributions about Lalaji by such learned men as Messrs. Romain Rolland, Nariman, Bai Paramanand and others. Tributes and impressions by prominent men also find a place in it. One special feature is the publication of some hitherto unpublished articles written by Lalaji. In short, the number gives a very good account of the celebrated leader who recently disappeared from our midst, and the ideals he fought for.

Address:—The Manager, The People,  
2, Court Street, Lahore.

(3) *The Young Liberator*.—an English journal of about 50 pages, edited and published by Mr. H. D. Rajah. We have received Nos. 4, 5, 6, 7 and 8 of the first volume of the magazine. As far as we understand, it is the only journal in English which is exclusively devoted to younger generations. It contains fiery contributions by the leading youth of our country, who take the keenest interest in the social and political freedom of India. The journal is a fearless exponent of the policy of *revolt* which finds stern advocacy in every page of it. It has an undaunted mission before the youths of our country, and every free knowing youth should take it a pride to possess a copy of this most valuable journal. We heartily wish the journal a bold and prosperous future.

Annual Subscription:—Rs. 2.

Address:—The Manager,  
The Young Liberator,  
Bombay.

(4) *The Scholar*.—an English journal of about 46 pages devoted to literature, science and art, and edited by Mr. E. Parameswaran, M.A., L.T. We have received Nos. 3, 4, 5, 6 and 7 of Vol. IV of this journal, and are immensely pleased with its new position. The contributors to this journal are mostly erudite lawyers who have made special studies of the subjects they write upon. As it indicates, the scholarly contributions find a place in the journal are sure to be of immense use especially to college students. Each issue contains small poems of interest also. We wish the journal devotees scholarly genius to questions of social reform, and also wish it less orthodox in its views.

Annual Subscription:—Rs. 3.

Address:—The Manager,  
The Scholar, Palanur.

(5) *The Jaina Gazette*.—an English magazine of 24 pages edited by Messrs. Ajit Prasad M. A., L. L. B., and C. S. Mallinath, published from Madras. This organ of the India Jaina Association advocates the principles of Jainism, the ancient religion of our land. The journal brings home to us the human aspects of the teachings of the revered founder Mahavira Varthamana. We are sure that those who have a metaphysical turn of mind and those who are anxious to know more of the enlightening principles of Jainism, will find the journal immensely useful.

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